matter forms but a trifling part of the universe. For, even if we disregard the ether diffused through ordinary matter and interplanetary spaces, and suppose the whole of our solar system filled with ordinary matter, the proportion between it and the etherial sphere whose radius is the distance of the nearest fixed star, is said to be only as one to eleven trillions. Though the medium of vision, ether and its vibrations are farther beyond all visibleness than the tiniest molecule. Though more tenacious than steel, we move through it constantly without feeling it. Though so enormous is its pressure, no balance can weigh it. Though touching us on every side every second, no touch of ours can detect it. As Professor Tyndall has said, " *The domain in which this motion of light is carried on lies entirely beyond the reach of our senses.* The waves of light require a medium for their formation and propagation, but we cannot see or hear or feel or taste or smell this medium. How then has its existence been established ? By showing that by the *assumption* of this wonderful, intangible ether, all the phenomena of optics are accounted for with a fulness and clearness and conclusiveness which leaves no desire of the

intellect unfulfilled."

Again what has been stated above is true of that which the science of mechanics rests on—uniform force and rectilineal motion. No eye has seen or shall see it. So also, in electricity, magnetism, thermodynamics, the subtle analysis of modern investigation has banished altogether the former theories of material fluids and substituted the conception of invisible forces. The scientific energies now believed in are not physical things but mental data. Gravity, for example, is not a material entity but the correlate of thought to motion, the occult cause inferred by the mind where change of place is observed. None of these phenomena is visible to the physical senses. Yet they are not dismissed as mere fictions of the intellect, but believed in as established scientific truths.